

ECONOMIC STRUCTURE

THE SALE

The Sale consider themselves superior to the other artisan castes. Nowadays they no longer work on the basis of affiliation to the village agriculturists. According to an old informant, 'In the good old days when the Sale used to spin their thread in addition to weaving cloth, they also entered into a definite arrangement with the agriculturists, as most castes do to-day. They supplied us with a certain length of cloth every year, and in return we gave them some grain at each harvest. But now times have changed. They buy yarn manufactured in the mills, weave fancy cloth and sell it for cash.' The weavers have now practically abandoned the traditional system. Only with certain occupational castes do they arrive at a working arrangement under which, in return for their services, they give them an agreed length of cloth. In the course of our investigations we found that such arrangements existed between weavers on the one hand, and potters, barbers and washermen on the other.

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THE GAONDLA

The villagers in this area are very fond of *sendi*, or fermented palm juice. The Gaondla shops are the centre of attraction in the evenings for men—young and old—as well as for many middle-aged and old women. This caste has the monopoly of tapping the different kinds of palm trees, and also of selling the fermented juice, and has admirably succeeded in maintaining it, notwithstanding the introduction of the system by which government leases trees to the highest bidders irrespective of their caste. In Shamirpet, so far, there has been no challenge to their monopoly; although occasionally the Madigas and other poor people steal juice from the pots tied to the trees by the Gaondlas. The Gaondlas first mark out the trees to be tapped, then actually tap them in the afternoons and evenings, and tie pots at the points where each tree has been tapped to collect the dripping juice. Early next morning they go round to these trees again, climb up, and bring back to the village all the juice collected during the night. This is kept by them in large earthen pots and retailed to customers on demand, especially in the afternoon and in the evening. One of the Gaondla families in the village has a government contract for other liquors and intoxicants. In addition to the fermented palm juice, that shop also sells several other varieties of liquor obtained from distilleries

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242 The people think that these are all visitations of goddesses and
[712] accordingly offer a sheep, or pig, or a white hen or cock as a sacrifice.

232 *Cattle diseases*—*Kurama*.—The ox or cow when it suffers from this refuses food, shivers, suffers as from cold. *Domma*—Shivering, swelling of the stomach and purging. *Chalidomma*—Swelling starts at some portion of the body, extends to the neck and proves fatal. *Nalupu jadyam*—Purging and dying. *Gundasala*—The heart bursts in this. *Musara*—Ulceration all over and refusal of food.

Medicines are prepared out of omum, assafoetida, turmeric, pepper, onions and like articles and some medicinal herbs found in woods and forests.

Up till now no assistance has been given by the Agricultural department.

313 Fuel is obtained from the jungle near by. Wood for building and implements is obtained from the Avulapalle forest, a magnificent forest abounding in good game, belonging to the zamindari itself. The distance from here is about a dozen miles.

342 *The village*.—The depressed castes live in circular thatched huts. Everything is dirty inside and out. The dwelling is circular consisting of but one room which serves for all purposes. Generally the diameter of the house is about 22 feet.

There are thirty houses in the caste village; three are terraced, none tiled, one earthen-roofed, all the rest thatched.

[437] The ryots occasionally exchange lands to get their lands continuous. Field huts are used only at harvest time.

463 *Subsidiary industries*.—There are no weavers at all now.

• [286] Handspinning was once practised when cotton was raised locally, but abandoned about thirty-five years ago, because cotton is no longer raised.

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Crafts.	Working time.	Earnings.	Remarks.
Blacksmith	About 75 per cent.	Ra. 40 or Ra. 50 per annum.	He does not work every month. It is at harvest times that he gets manuals called <i>thiripamu</i> and <i>mora</i> . These amount to about three or four putties; 1 putti = 160 Madras measures [i.e., 400 lb.—Ed.]
Dommarra	Almost always.	Ra. 15 or Ra. 20 per annum.	Makes wooden combs.
Potter	Do.	Ra. 70 or Ra. 80 per annum.	Not only sells to others, but also gets the same manuals as the blacksmith from the ryots at harvest time.

438 *Village trade*.—Wood required for agricultural and industrial purposes is purchased in the forests belonging to the zamindari above mentioned. Iron implements are purchased in Punganur, or Chouldepalli.

The nearest market is Kandur, a village 3 miles off.

Whatever is grown in the village and required for household purposes is retained by the villagers. The rest is all sold.

361 There is a local road which passes by this village running from
489 Somata to Kalikiri. This local road connects with the trunk road running from Punganur to Chandragiri. The nearest railway

- 231 Horses are fed on grass and gram chiefly, sometimes also on oats and bran.
- 237 *Manuring*.—Nearly 90 per cent of the cow-dung is used as manure, the rest being used for household purposes. Almost all the cattle urine is allowed to run to waste except trifling quantities used for household purposes.
- 241 The green manure chiefly used is the leaf of the Kanaga tree. Generally all kinds of green leaf are held to be good manure. This is obtained chiefly from the surrounding jungle, licences being obtained on payment of a fee to the Maharaja's Government. Sometimes topes are planted for the purpose.
- No other kinds of vegetable manure are largely used. In some cases, for instance in the cultivation of sugarcane, the refuse left after the oil has been squeezed out from the fruit of the Kanaga tree is used.
- 232 Insect-pests and cattle diseases and the method of combating them are the same as in Thettupalli.
- 361 *The village*.—The village occupies an area of 9'36 acres. The tendency is for the members of one caste to congregate together. For example all the Muhammadans live in one part of the village together. The Komatis live exclusively in one street.
- 392 The depressed classes live in dirty and squalid huts of but one room.
- There are in the caste village 85 thatched houses, none tiled, 63 terraced; in the Paracheri, only thatched houses 31 in number. There are no gardens adjoining any of the dwellings. The fields lie adjoining and surrounding the village. The most distant field lies about three-quarters of a mile off.
- There is a great demand for additional building sites.
- 435 If land is obtained direct from the Government a fee of $\frac{1}{2}$ anna per square yard is charged, payable on sale. If dry land is acquired for the purpose from pattadars, the value ranges from Rs. 100 to Rs. 150 per acre. It is only near this village that the value is so low. Further up the value goes up to nearly Rs. 300 or Rs. 350.
- 463 *Subsidiary industries*.—There are only two pariahs who weave at all. They use two handlooms.
- [28] No hand spinning is practised. Yarn is bought ready made. The other crafts are—

Crafts.	Average time.	Earnings per year.	Remarks.
Blacksmith.	The major part of the day.	About Rs. 300 a year.	He receives customary mamfis. At harvest time gets about 10 puttis of paddy. There are also inams in his name.
Potter	The major part of the day and almost throughout the year.	About Rs. 100 a year.	Do.
Carpenter	For the major part of the year.	About Rs. 150 a year.	No mamfis.

408 *Village trade*.—Purchase of commodities by the village.—Wood for implements is got from the forests already mentioned. Iron

1 [See cataloging 116, pp 99-100. — Anglyst]

together on the northern and north-east sides of the village. On the northern side, but apart from the village, crowded together in irregular muddy streets of obnoxious smell are the houses of the washermen (70 houses) and the toddy-drawing class (150 in number). All are thatched with palmyra leaves. It is difficult to go into the midst of these huts because of the bad smell. [342]

There are 271 houses in the caste village according to official information, actually 350; 125 in the paracheri.

The village is rather crowded and there is no space for gardens. There is much demand for building sites. There are extensions on the north and south sides into the fields. Some houses contain even two or three families crowded together. From Rs. 2 to 3 per square yard is paid for house-sites. Some of the cultivated land is distant $5\frac{1}{2}$ miles from the home of the cultivator. A hereditary disposition to hate changes, as well as party feelings, and suspicions of inequalities, prevent the ryots from exchanging to get their land continuous. Field huts are used, but mostly for the working seasons only, and are not permanent. [578]

Subsidiary industries.—At the time of the 1891 census there were 69 weavers; in 1901, 17; in 1911, 12; now there are only three. Foreign yarn of 10, 20 and 40 Nos. is purchased from fairs held at Nidadavolu, four miles off. The cloth woven is a very rough sort, used by the very poor classes; 75 per cent of the people prefer and use foreign goods. The implements are of the ordinary country type and of primitive nature. There is no co-operation among the weavers. They are unable to face the mill competition. As they find little demand for their goods, they are frequently forced to go away as agricultural labourers, and practise weaving only as a hobby for leisure hours. A weaver with five sons, as a rule, sends four of them to agricultural work and only one to his own industry. Till 10 years back 95 per cent of the population used to wear the village cloth. Now 75 per cent prefer and use foreign clothing. Two weaving families recently went to Rajahmundry as factory coolies. Ten years ago, many women of low castes used to practise handspinning. A little cotton was grown in the village up to 1912, but latterly it was sold for higher prices than the spinners could pay. 286

Economic condition of the village—Rates of wages.—Labourers are employed for the day or for the year. In the latter case Rs. 25 per annum is paid to boys and Rs. 50 per annum to men. For daily labourers the wage is three to four annas to men; $1\frac{1}{2}$ to 2 annas to women; 1 to $1\frac{1}{4}$ annas to children; this may be paid in grain or money, or half in money and half in grain. The only prerequisites are at harvest time. Thus for each crop, the yearly labourer receives 8 or 12 seers; on the whole 1 bag nearly. In festivals, they are given only meals and nothing more. 465

Current prices—				RS. A. P.		
Paddy per bag of 166 lb.	...	...	...	5	8	0
Cholam	"	...	...	9	1	6
Gingelly	"	...	...	12	8	0
Red gram	"	...	...	8	6	0
Kambu	"	...	...	9	6	0
Soap nuts	"	...	...	7	8	0
Ghee, per tin...	...	...	...	18	0	0

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